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CANADIAN MULTICULTURALISM

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Political and Social Affairs Division

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CANADIAN MULTICULTURALISM

ISSUE DEFINITION

On the socio-demographic level, the term "multiculturalism" implies that the various segments of the population of a single nation have inherited different racial, ethnic, cultural, linguistic and/or religious backgrounds. How these differences are perceived by the co-existing groups, individually and collectively, largely determines the kind of relationships these groups maintain with one another.

On the institutional level, the term "multiculturalism" refers to the various measures and actions adopted by the government to improve the relationships between ethnic minorities and the segments of the population that represent the majority. The terms "majority" and "minority" are not necessarily defined according to numbers, but rather in terms of the political, economic and cultural power the groups reflect.

Canadian multiculturalism may be analyzed on both levels because ethnocultural diversity is an inherent characteristic of Canada and because the Canadian government is actively involved in a complex process of social integration through the ideal of "unity in diversity."

The following pages will provide a socio-historical analysis of multiculturalism, both as a demographic reality and a public policy. The way multiculturalism policy is implemented and the various programs through which it operates will also be discussed.

BACKGROUND AND ANALYSIS

A. The Rise of Multiculturalism in Canada

Ethnic plurality and cultural diversity are intrinsic components of the current emergence of Canada as a modern nation. The recognition of some sort of cultural pluralism

can be traced back to the Articles of Capitulation presented to the British authorities by Pierre de Rigaud (Marquis de Vaudreuil and Governor of the capitulating colony) after the defeat of Quebec on 18 September 1759. The articles were a plea for freedom for the French people to use the French language and to practise Catholicism. The consent given by the British authorities to these claims was in itself a form of recognition of the pluralistic reality of that era. More than a century later, the signature of the *British North America Act* (1867) implied an official recognition of the political and cultural rights of the people of French origin. Such historical events contributed only indirectly to our present multicultural policies, however, for they related more to the idea of a dual culture than to pluriculturalism. It was not until the 1960s that the term "multiculturalism" was coined to refer to the ethnic, racial and cultural diversity of Canadian society. Multiculturalism resulted in a political and ideological doctrine that emphasized the equality of all Canadians regardless of their socio-ethnic, racial or cultural background.

Two major factors have precipitated the institutionalization of multiculturalism: demographic changes due to the increase of immigrants of non-French and non-British origin, and the growing movement for independence in Quebec. From these concerns has emerged the idea of a multicultural society within a bilingual framework. The ultimate goal has been to foster a kind of national unity in which the British and the French elements are acknowledged as the founding groups, while the contribution of people of the First Nations and from "ethnic groups" are formally recognized.

With regard to the first factor, censuses indicate major changes in the Canadian demographic composition. Between 1961 and 1986, Asia, rather than the European countries, became the major single source of immigrants to Canada. This trend continued through the 1980s. Figure 1 demonstrates that while the United Kingdom was still the second largest source of immigrants to Canada between 1980 and 1989, Vietnam, India, Hong Kong and China were ranked respectively first, third, fourth and the fifth. Rich provinces such as Ontario, British Columbia and Quebec are the major recipients of immigrants to Canada, with most immigrants choosing Toronto, Montreal or Vancouver as their city of destination (see Figures 1 and 2).

According to the 1986 Census, of a total population of 25,022,005, 72.08% (or 18,035,655) were of single ethnic origin. In this category, 25.31% were of British origin, 24.35% of French origin, 15.64% of other European origin, and 6.78% of other single origin. On the other hand, 6,986,345 Canadians (27.92%) were of multiple origin (see Figure 3 for details). This is the demographic reality of Canada: an ethnocultural diversity leading to the development of social relations characterized by various types of conflicts and tensions. Some conflicts operate at the cultural level (e.g., negative images of some ethnic groups or a perception that they are culturally inferior); other conflicts are related to competition for scarce resources, mainly in the labour market (e.g., economic exclusion and employment discrimination); still other conflicts are the result of political monopoly of power (e.g., very low representation in major political parties and other major political institutions).

Ethnic diversity in Canada may also be described in terms of languages. The 1991 census data show that English and French were reported as mother tongues for 17.2 million people or 63% and 6.8 million (25%) respectively. Another 3.5 million (13%) of people reported a non-official language as their mother tongue. Italian (512,000 people), Chinese (492,000) and German (476,000) were the most frequently reported non-official languages, while an Aboriginal language was reported as the mother tongue by 193,000 individuals representing 1% of the population.

While these facts clearly indicate the extent to which the Canadian population is becoming increasingly heterogeneous, ethnic diversity is not the real issue. Multiculturalism does not respond to diversity so much as to how it shows up in the conflicting claims of various ethnic groups as they compete for scarce economic, political and symbolic resources.

The link between multiculturalism and Quebec separatism is somewhat controversial. In Quebec, for example, while there is evidence of a negative reaction to multiculturalism from intellectuals, political leaders and the general public, efforts are nevertheless being made to accommodate members of other ethnocultural groups who live in the province.

B. Toward Official Recognition

The first systematic consideration of multiculturalism was made by social scientists at the request of the Royal Commission on Bilingualism and Biculturalism. According to its findings, the Commission made recommendations that helped the government promulgate the *Official Languages Act* in 1969. A year later, former Secretary of State Gérard Pelletier declared: "We are talking about the development in Canada of a multicultural society. The government refuses to sacrifice, in the name of unity through conformity, any of the cultures that are present in our population." Then, on 8 October 1971, Prime Minister Pierre Trudeau made an official declaration in the House of Commons that gave multiculturalism an institutional status:

We are of the belief that cultural pluralism is the very essence of the Canadian identity. To say that we have two official languages is not to say that we have two official cultures; no culture is in and of itself more "official" than any other.

As a policy, multiculturalism has four objectives expanded and elaborated upon over the years:

First, resources permitting, the government will seek to assist all Canadian cultural groups that have demonstrated a desire and effort to continue to develop, a capacity to grow and contribute to Canada, and a clear need for assistance, the small and weak group no less than the strong and highly organized.

Second, the government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society.

Third, the government will promote creative encounters and interchange among all Canadian cultural groups in the interest of national unity.

Fourth, the government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society.

In 1972, the government appointed a Minister of State for Multiculturalism, and in 1973 the Department of the Secretary of State started operating the federal Multicultural Grants and Programs. In the same year, the existing advisory committee was reorganized into what came to be known as the Canadian Multiculturalism Council (CMC) in order to help the Minister in implementing the policy.

In 1977, Parliament passed the *Canadian Human Rights Act*, which provides for legal protection against all types of discrimination. Then, in 1982, equality rights and multiculturalism became incorporated in the *Constitution Act, 1982*, as sections 15 and 27 of the *Canadian Charter of Rights and Freedoms*:

15.(1) Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

Another part of the Charter, which may have an equally significant impact on ethnic and minority rights, is known as the notwithstanding clause:

33.(1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this Charter...

(3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.

(4) Parliament or a legislature of a province may reenact a declaration made under subsection (1).

It is possible that section 33, which allows Parliament or provincial legislatures to opt out of some key Charter rights, may have deleterious consequences for ethnic groups or other minorities, exposing them to the political will of an unsympathetic majority. Hence,

legislators may not necessarily be any more reliable guardians of ethnic and minority rights than judges have been, albeit for different reasons.

Given the reasonable limits and the notwithstanding clauses, ethnic and minority groups feel they are only likely to continue to enjoy the benefits of the Charter's rights and freedoms if they remain vigilant about exposing infringements, and if they actively seek remedies from both judges and politicians. Opportunities for this are sure to arise continually.

In March 1984, in reaction to the continuing discriminatory practices complained of by minority groups, the House of Commons Special Committee (Task Force Committee) on Visible Minorities in Canadian Society presented its now well-known report *Equality Now!* This report addressed issues of discrimination and provided important recommendations for action in various areas, such as the workplace, the justice system, the media, educational institutions, the police force, etc.

On 21 June 1984, the government introduced Bill C-48, the Multicultural Act; however, this bill died on the Order Paper when a federal election was called in the fall of the same year. When the new government took office in September 1984, multiculturalism was reinforced by the following commitments:

- the establishment of the House of Commons Standing Committee on Multiculturalism;
- the convening of the first national conference on policing in urban multicultural societies (Vancouver);
- the launching of a program with federal departments and agencies to ensure the hiring and promotion of members of racial minorities and to strengthen existing employment programs for women, the disabled and Aboriginal peoples;
- an increased rate of appointment of qualified members of Canadian cultural communities to federal boards and commissions in order to better reflect the cultural diversity of Canada;
- the holding of a national conference on *Multiculturalism Means Business*, designed for members of Canada's corporate and entrepreneurial communities (Toronto, 1986);
- Canada's participation in the Second Decade for Action to Combat Racism and Racial Discrimination;
- funding for more university chairs in multicultural studies;

- appointment of Dr. Henry Kreisel of the University of Alberta to prepare detailed recommendations on the establishment of a Heritage Language Institute (in Edmonton), a facility that should provide professional support and assistance in this field; and
- establishment of the Citizenship and Community Participation Program (CCPP) to respond to the needs expressed by community-based agencies for multi-year funding and additional financial assistance.

On 1 December 1987, the government attempted to give legislative expression to the *Canadian Charter of Rights and Freedoms* by introducing Bill C-93. This bill aimed to enhance multicultural policy according to three principles:

- Multiculturalism is a central feature of Canadian citizenship. This implies the recognition of the socio-ethnic and racial diversity of Canadian society and the equality of all Canadians before and under the law.
- Every Canadian has the freedom to choose to enjoy, enhance and share his or her heritage.
- The federal government has the responsibility to promote multiculturalism throughout its departments and agencies.

On 21 July 1988, the *Canadian Multiculturalism Act* was proclaimed. Section 3 of the Act incorporated a new Multiculturalism Policy for Canada based on the above principles. In 1988, Elliott Tepper pointed out that the new multiculturalism policy reflects an expansion of the scope of federal activities:

More specifically, the Government of Canada, through its new Department of Multiculturalism and Citizenship, has entered directly into the field of fostering institutional change in society at large; and in promoting change in the ongoing organs of government.

Following passage of Bill C-18, the Department of Multiculturalism and Citizenship Act, the Department of Multiculturalism and Citizenship was established in April 1991.

C. Provincial Multiculturalism Policies

Like ethnic distribution, the development of multiculturalism policies varies significantly from province to province. Central Canada (Ontario and Quebec) has received over half of the recent Third World immigrants, the majority of whom have settled in urban areas. Both provinces have responded to the needs of ethnic minorities by formulating elaborate policies and funding extensive multicultural and intercultural programs. Both provinces also subscribe to principles that proclaim equality of status and rights of access to programs for all their residents.

Ontario's Ministry of Citizenship and Culture, with three functional branches, is the key program delivery agency for that province. The Newcomer Services Branch facilitates settlement and integration of newcomers; the Citizenship Development Branch fosters a climate of mutual understanding and respect among all Ontario residents; and the Native Community Branch works with Native communities to encourage self-reliance and participation in the life of the province. Ontario also has a 60-member Advisory Council on Multiculturalism and Citizenship, and a Human Rights Commission which adjudicates in cases of alleged discrimination.

Quebec's caution with respect to multiculturalism is usually explained in terms of uneasiness about the shift from cultural duality, which was supposed to give Quebec an equal status with the British power, to cultural plurality, which recognizes the contribution of other cultural groups to the enrichment of Canada. Quebecers find it difficult to endorse the demands of other ethnocultural communities while they perceive that their own culture is threatened by the influence of Anglo-Saxon culture. In the 1980s, however, the government of Quebec adopted an action plan with the significant title *Autant de façons d'être Québécois*; this represented a serious attempt to recognize the importance of the "other" Quebecers, those of the "cultural communities." In 1990, the Liberal government of Quebec produced a white paper, *Au Québec - Pour bâtir ensemble: Énoncé de politique en matière d'immigration et d'intégration*, which was intended to bring about the integration of members of ethnocultural groups living in Quebec. Whether such a strategy is assimilationist (aimed at forcing newcomers

into the mould of the Quebecois culture) or integrationist (based on respect for differences and the full participation of minorities in various aspects of social life) is an ongoing debate.

Atlantic Canada has received a smaller percentage of recent immigration than either Central or Western Canada, and the proportion of its residents with heritage other than British or French is also smaller. Of Atlantic Canada's provinces, only New Brunswick and Prince Edward Island have policies and programs dedicated specifically to multiculturalism, and PEI's are so new that their details and impact are not yet known. New Brunswick's list of multicultural objectives represents a fully elaborated commitment to equal status and program access, but the machinery of government for program delivery is only now being put into place: a Ministerial Advisory Committee has been established, and programs are being developed. One feature that each of Canada's Atlantic provinces does possess is a Human Rights Commission.

Western Canada received the bulk of the turn-of-the-century wave of non-British and non-French immigration, and continues to accept a significant proportion of such arrivals. On 6 March 1987, Alberta, whose multicultural policies are the most developed in Western Canada, became the first province to establish a Department of Culture and Multiculturalism. Like Alberta, Manitoba and Saskatchewan have also produced statements declaring equality of status and guaranteed access to their facilities for people of all cultures; both have a key delivery ministry for their programs for cultural retention and enhancement. In each of Alberta, Manitoba and Saskatchewan, there is an Advisory Council and a Human Rights Commission. In June 1992, Manitoba enacted a new provincial *Multiculturalism Act*, which states that: "Manitoba's multicultural society is not a collection of many separate societies, divided by language and culture, but is a single society united by shared laws, values, aspirations and responsibilities." Under the control of the Ministry of Culture, Heritage and Citizenship, a Multiculturalism Secretariat was established to "identify, prioritize and implement actions to contribute to the achievement of a successful multicultural society." There is also a Multicultural Grants Advisory Council (MGAC) which advises the minister and provides grants for ethnocultural communities across the province. **Recently, however, multiculturalism came under attack when the government of Manitoba revealed its intention to scrap or amend the *Manitoba Intercultural Council Act*. The Intercultural Council is an advisory body,**

made up of nearly 400 member organizations, that assists the government in formulating policies, fighting racism and encouraging the integration of immigrants.

Among Western provinces, British Columbia has the least developed multicultural policies. This province has no list of principles or enabling legislation. In the words of Elliott Tepper -- a Canadian authority on multiculturalism -- British Columbia has "a Cabinet Committee on Cultural Heritage [which] oversees an Office of the B.C. Cultural Heritage Advisor, who in turn acts as a liaison between ethnocultural committees and the provincial government." The establishment of a Cabinet Committee, rather than a full Ministry of Multiculturalism, may suggest a willingness to lessen divisions between people or, on the other hand, an unwillingness to address the difficult and complex issues of ethnic differences and racial discrimination.

D. The Evolution of Funding for Multicultural Programs

From its institutionalization in 1971 to its incorporation in a legal Act in 1988, multicultural policy underwent many changes in adjusting to the new challenges posed by the demographic, cultural, political and economic evolution of Canadian society. For instance, multicultural policies and programs were reviewed in the year 1977-78 to permit a reorganization of various administrative units (e.g., ethnic liaison, Canadian identity and ethnic studies administrative units). In 1981, the Multiculturalism Directorate established a race relations unit to combat racism and discrimination. From this unit later emerged the Parliamentary Special Committee on the Participation of Visible Minorities in Canadian Society. Since these changes began in 1981, the level of funding has also increased substantially. Thus, by 1984-85, the Cabinet had increased the multiculturalism program's grants and contributions by \$17.4 million over two fiscal years.

In its annual estimates, the Department of Secretary of the State explained that:

Levels of resources are determined by policy decisions which take into account such factors as the degree of need, the priority of objectives relative to other current social concerns, and national and international socio-economic and political considerations.

Programs developed through multicultural policy underwent some changes when in 1985-86 they were regrouped in three major areas: (1) federal policy coordination, advocacy and monitoring; (2) public education; and (3) delivery of a program of grants and contributions. For operational purposes, these areas are divided into four components: Federal Policy Coordination, Public Education, Socio-Cultural Integration, and Cultural and Academic Resources. The organization consists of two sectors, Multiculturalism and Citizenship, each of which is managed by an Assistant Deputy Minister. The organization has three branches: Coordination, Policy and Research, and Communication.

Expenditures on multiculturalism underwent many changes after the early 1970s. They increased as the activities broadened in scope to reach almost \$20.5 million in 1983-84 and over \$26 million in 1984-85.

In 1985-86, multiculturalism activities involved the follow-up to *Equality Now!*, close collaboration with the Treasury Board on employment equity in Public Service and the development of outreach strategies. But 1986 also coincided with the implementation of budgetary cuts announced by the Minister of Finance in February of that year. Thus, expenditures on multiculturalism activity in 1986-87 were 5% lower than the Main Estimates of \$24,846,000 (Department of Secretary of the State, 1988-89 Estimates).

In 1987-88, Multiculturalism and Citizenship were integrated in a single set of activities and their actual expenditures reached \$53,009,000 (\$11,791,000 higher than the Main Estimates of \$41,218,000), of which 75% was made up of grants and contributions, and 11% of salaries and employee benefits. The difference between actual expenditures and Main Estimates was the result of the following items: Citizenship Instruction and Language Textbook Agreement (\$5.4 million); the Promotion of Citizenship Activities (\$4.1 million); and the Multiculturalism Program (\$2.4 million).

The actual expenditures of Multiculturalism and Citizenship on grants and contributions reached a total of \$36,141,000 in 1988-89 and \$50,960,000 in 1989-90.

The Main Estimates gave an amount for 1990-91 grants and contributions of \$77,018,000, which in actual use came to \$52,398,102. The Estimates for 1991-92 were for \$78,222,000, now projected to be \$52,972,000. The Estimates for 1992-93 are for \$50,731,000 (see Figure 4 for details, Funding by Program).

Comparison between levels of funding for each fiscal year is difficult because of the reorganizing and restructuring of multicultural units and programs. For example, in 1985-86, the multiculturalism activity was adjusted to the *Equality Now!* recommendations by injecting additional financial resources that totalled \$2.5 million for that year and another \$2.4 million in 1986-87. Other changes include the reorganization of the Federal Policy Coordination component, which received more financial resources to provide research and analysis in support of the Minister and program delivery needs. In response to the *Equality Now!* report, the Public Education component received additional financial and human resources to create two new units: Cross-Cultural Development and Race Relations.

The Ministry of Multiculturalism and Citizenship (established in April 1991) promotes specific programs through its two main sectors. In the area of multiculturalism, there are five major programs: 1) Race Relations and Cross-Cultural Understanding (RCU); 2) Heritage Cultures and Languages (HCL); 3) Community Support and Participation (CSP); 4) Cross-Government Commitment; and 5) the Canadian Multiculturalism Advisory Committee (CMAC).

The Citizenship sector is responsible for the promotion and the monitoring of the process of acquiring Canadian citizenship. In the area of promotion, the emphasis is placed on the transmission of Canadian values and fostering a feeling of belonging among all Canadians.

E. Recent Federal Policies and Activities

In July 1991, the new Department contracted with the Angus Reid Polling Agency to conduct a survey of Canadian public opinion on ethnic issues.

As a result of policy development on the National Police Minority Action Plan within the Department, the Minister arranged for the establishment of a National Police Race Relations Centre at the RCMP Police College in Ottawa. A press release on the details of this new organization was sent out in the first week of September 1991. Another chair of ethnic studies, to be shared by the University of Quebec at Montreal, and Concordia University, was also announced in September. It will focus on Ethnic and Racial Studies.

A joint committee to study racial tensions in the Halifax Area was struck by the federal government, the Nova Scotia government, and the Halifax municipal government. During the second week of September 1991, it presented a report to which the federal government was to respond within 30 days.

PARLIAMENTARY ACTION

A. Special Committee on Visible Minorities

On 13 December 1983, the House of Commons, by Order of Reference, set up a seven-member, all-party task force, the Special Committee on Participation of Visible Minorities in Canadian Society. The Special Committee was ordered "to seek positive and constructive ideas and models pertaining explicitly to ameliorating relations within Canada between visible minority and other Canadians." The Special Committee held public meetings across Canada, and issued a report of its findings, entitled *Equality Now!*, on 8 May 1984.

On 21 March 1986, Prime Minister Brian Mulroney signed a Proclamation of the Second Decade for Action to Combat Racism and Racial Discrimination.

B. Report of the Standing Committee on Multiculturalism

In June 1987, the House of Commons Standing Committee on Multiculturalism, established by an Order of Reference in June 1985, published its first major public report; it was entitled *Multiculturalism: Building the Canadian Mosaic*. The report made four main recommendations: (1) the enactment of a *Multiculturalism Act* to formalize policy and to spell out the government's objectives for multiculturalizing federal institutions; (2) the creation of a full-fledged Multiculturalism Department and the appointment of a full-time Multiculturalism Minister to administer the Act and implement the respective programs; (3) the appointment of a Multiculturalism Commissioner to monitor the federal government's performance on multiculturalism policy and report to Parliament; and (4) a bigger budget (increases of 25% a year for at least the next four years) so that multiculturalism would have official support to demonstrate the seriousness of the government's commitment.

C. Bill C-93 (*Canadian Multiculturalism Act*)

In December 1987, the government responded to the June Report of the Standing Committee on Multiculturalism. The substance of the government's response was that it accepted the need for a multiculturalism statute, but rejected the Committee's recommendations for creating a full-fledged Department of Multiculturalism, establishing a Multiculturalism Commissioner, and appointing a full-time Minister of Multiculturalism.

Also in December 1987, the government gave first reading to Bill C-93, its proposed Canadian Multiculturalism Act. The bill proposed giving a legislative base to existing federal multiculturalism policies and programs, and contained a commitment to encourage multiculturalism in the public service and the wider society. In May 1988, the government increased funding support for multicultural programs by the amount recommended in the Committee Report. An additional 23 person-years were also allocated. Between 29 March 1988 and 16 May 1988, the Legislative Committee on Bill C-93 heard from the Multiculturalism Minister and 14 other witnesses. Minor changes were proposed, and Bill C-93 was reported back for final deliberations. The House amended and passed the bill on 12 July 1988, whereupon it was sent to the Senate. The Senate completed passage on 19 July 1988, and the *Canadian Multiculturalism Act* was given Royal Assent on 21 July 1988.

D. Subsequent Developments

On 15 September 1988, the Prime Minister's Office announced the government's intention to create a new full department of Multiculturalism and Citizenship, pending passage of the appropriate enabling legislation. In the meantime, *de facto* unification proceeded under Orders in Council which authorized the Minister to assume the joint duties under the *Canadian Multiculturalism Act* and the *Citizenship Act*, and for the relevant sections of the public service to abide by the departmental provisions of the *Financial Administration Act* and the *Public Service Employment Act*.

On 18 May 1989, Secretary of State Gerry Weiner introduced Bill C-18, the Department of Multiculturalism and Citizenship Act, to create the new department.

The government announced a settlement of the Japanese redress issue on 22 September 1988. The settlement package included \$21,000 for each of the surviving internees, \$12 million for a Japanese Community Fund administered by the National Association of Japanese-Canadians, and \$24 million for a foundation on race relations.

When the House resumed sitting in the fall, the Standing Orders were revised to permit the creation of a distinct Committee on Multiculturalism and Citizenship, which held its first meeting on 18 October 1989.

Bill C-18, the Department of Multiculturalism and Citizenship Act, received second reading on 13 October 1989 and was referred to a Legislative Committee. On 18 December 1989, the bill was amended in Committee and on 11 May 1990 third reading in the House was completed. On 17 January 1991, it was adopted in the Senate and received Royal Assent on the same date.

Bill C-37, the Canadian Heritage Languages Institute Act, was given first reading on 27 September 1989. This bill proposed the establishment of a Heritage Languages Institute in Edmonton, with the purpose of developing national standards for teacher training and curricula content for ethnic minority languages classes in Canada. On 9 May 1990, Bill C-37 was referred to Legislative Committee for clause-by-clause examination and was passed by the Senate and received Royal Assent on 31 January 1991. Two years later, the Institute has not yet been established.

Bill C-63, the Canadian Race Relations Foundation Act, was given first reading on 1 February 1990. This bill proposed the creation of a Race Relations Foundation in Toronto, with the purpose of helping to eliminate racism and racial discrimination through public education. The Government of Canada undertook to establish this Foundation as part of the Japanese-Canadian Redress Settlement. On 29 May 1990, Bill C-63 was referred to Legislative Committee for clause-by-clause examination. It was passed in the House on 14 December 1990 and in the Senate on 31 January 1991 after which it received Royal Assent. On 21 April 1991, Gerry Wiener was appointed as the first Minister of the new Department of Multiculturalism and Citizenship.

In December 1991, the results of the Angus Reid Polling Agency survey of Canadian attitudes on ethnic issues were released. Multiculturalism and Citizenship Canada

prepared a booklet, entitled *Multiculturalism: What Is It Really About?*, based on the survey data. This survey reported that 78% of respondents believed that Canadians share many values, while 76% thought that multiculturalism as a policy applied to all Canadians, regardless of their ethnocultural origin. The survey also showed that 89% of respondents supported programs designed to eliminate racial discrimination through public education and 85% supported helping recent Canadian citizens acquire the skills and knowledge to help them to be integrated into Canadian society. Another 90% supported activities to ensure all Canadians equal access to jobs regardless of their ethnic and racial origin. However, support for multiculturalism policy varied from province to province, ranging from 68% in Quebec to 54% in Alberta. Among respondents with at least high school education, 63% supported the multiculturalism policy, as did 74% of young people. Support was weakest among those who did not complete high school education (53%) and retirees (49%).

The findings of this survey also highlighted the areas where more action was needed: 66% of respondents thought that discrimination against non-Whites was a problem in Canada and 83% agreed that more should be done to make Canadians feel proud to be Canadian citizens.

In response to some of the criticism gathered from this survey and other sources, Multiculturalism and Citizenship Canada adopted a global approach to inter-ethnic integration. While respect for cultural differences remains a fundamental principle of multiculturalism, Canadians of all ethnocultural origins are being encouraged and assisted to overcome all sorts of barriers to a full and active participation in Canadian citizenship. Such participation is intended to rally Canadians around common symbols and values and enhance their sense of belonging to one country.

CHRONOLOGY

- 1947 - Canada opened the door to Third World immigration from the Commonwealth.
- 1960 - Parliament passed the *Canadian Bill of Rights*, which prohibits discrimination by reason of race, national origin, colour, religion or sex.

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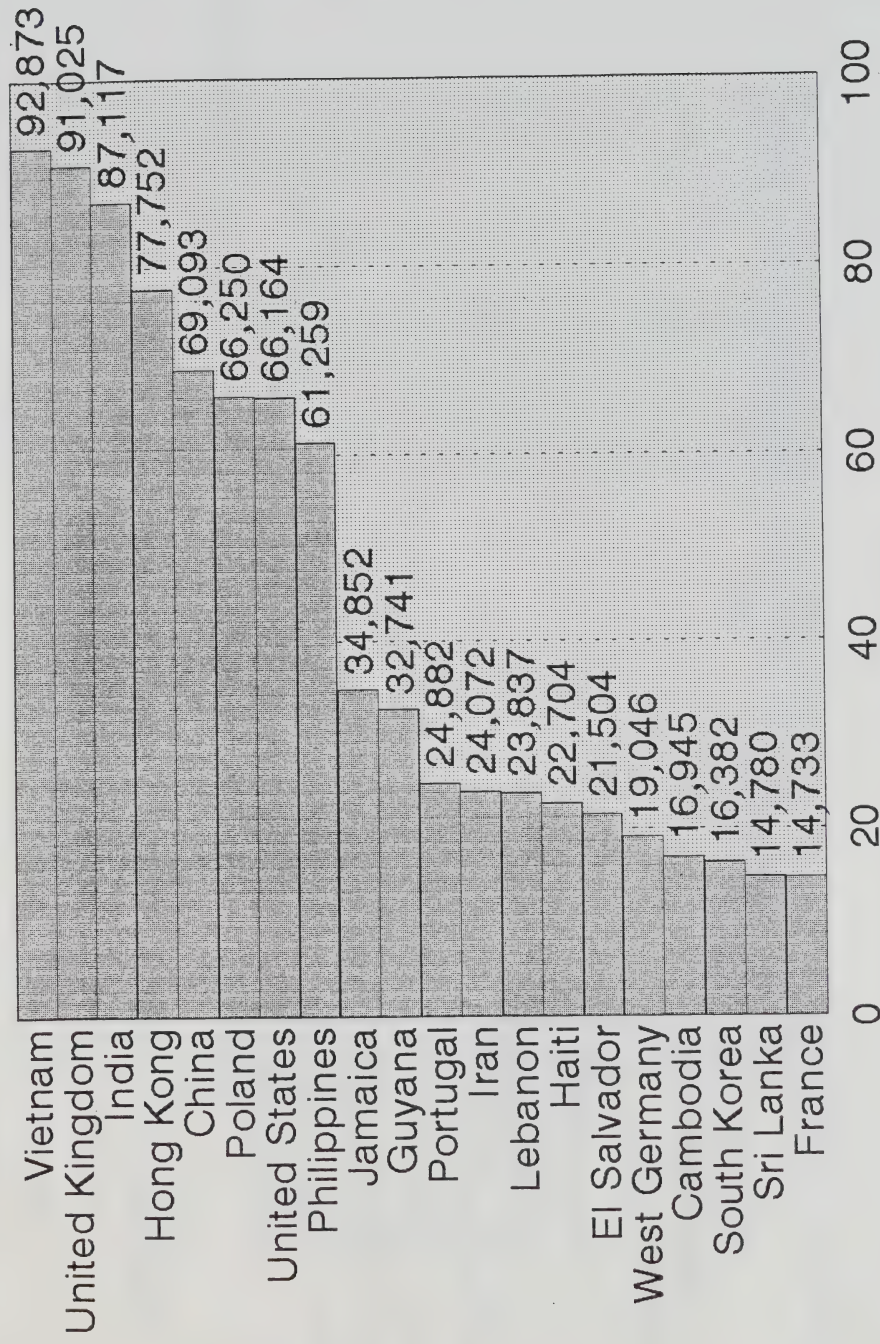
- The government settled the Japanese redress issue, with a package that included financial compensation to individual internees, funding of a race relations foundation, and establishment of a Japanese Community Fund. The repeal of the *War Measures Act* was also partly in response to demands by Japanese-Canadians.
- 1989 - The government moved to establish the new department by introducing Bill C-18, the Department of Multiculturalism and Citizenship Act.
- After the summer recess, the Standing Orders were revised, and a full-fledged Committee on Multiculturalism and Citizenship was created.
- The government moved to assist heritage languages by introducing Bill C-37, the Heritage Languages Institute Act.
- 1990 - Bill C-63, the Canadian Race Relations Foundation Act, was introduced into the House for first reading.
- Multiculturalism Canada tabled its first annual report on the implementation of the *Canadian Multiculturalism Act* by the Government of Canada.
- Bill C-37, The Heritage Languages Institute Act, was referred to Legislative Committee for clause-by-clause examination.
- Bill C-63, The Canadian Race Relations Foundation Act, was referred to Legislative Committee for clause-by-clause examination.
- 1991 - Passing and proclamation of Bills C-18, C-37 and C-63.
- On 21 April, the Department of Multiculturalism and Citizenship was formed; Gerry Wiener was appointed the first full-time Minister.
- In July, The Angus Reid Polling Agency conducted an opinion survey on Canadian attitudes to ethnic issues for the Department of Multiculturalism and Citizenship.
- Two more chairs of ethnic studies were announced; one was at Dalhousie University in Nova Scotia, and the other was shared between the University of Quebec and Concordia University in Montreal.
- A National Police Race Relations Centre was established at the RCMP Police College in Ottawa.
- In December, the Angus Reid survey data were released; a booklet incorporating the findings was prepared by the department.

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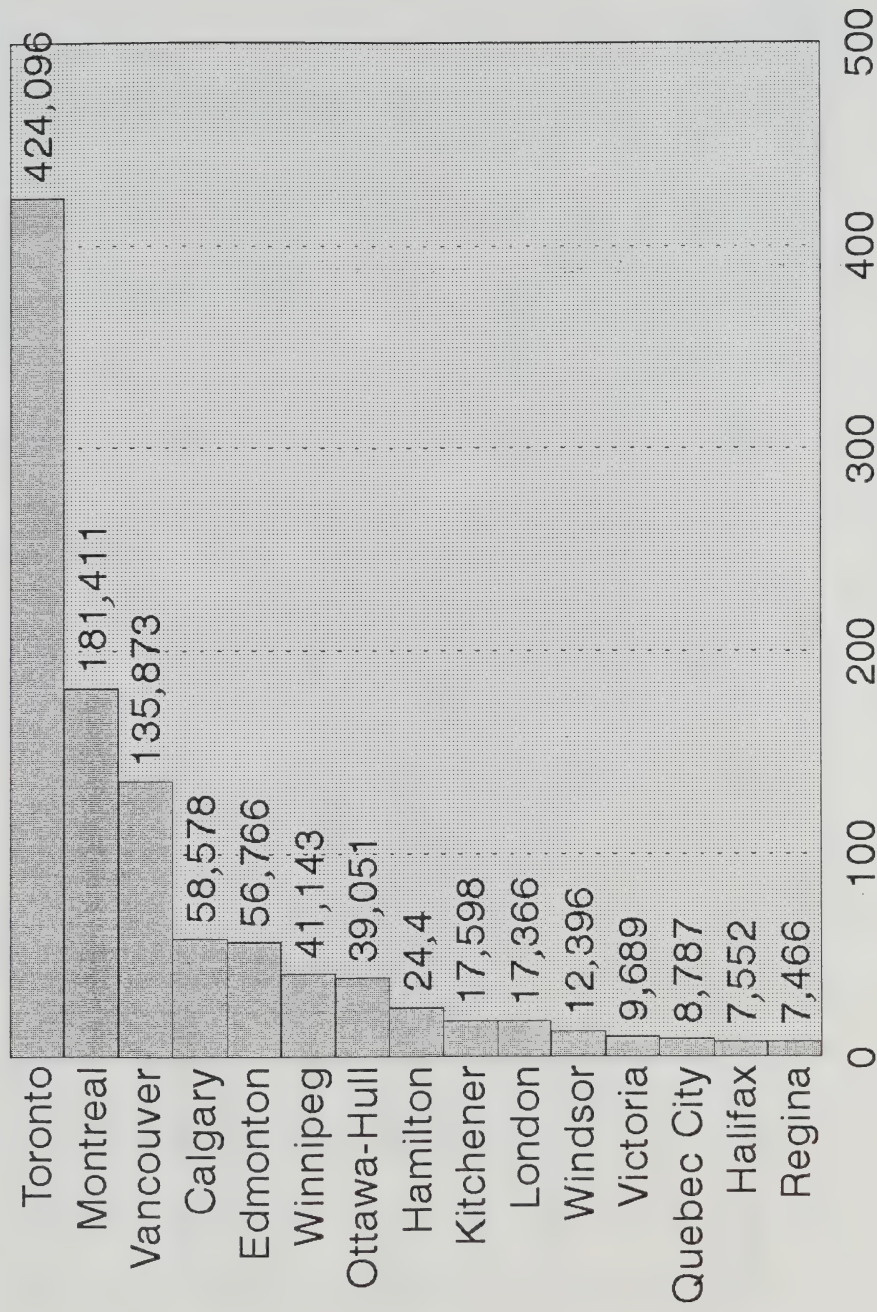
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Figure 1. Immigrant Arrivals, by Top 20 Countries of Origin, 1980-1989



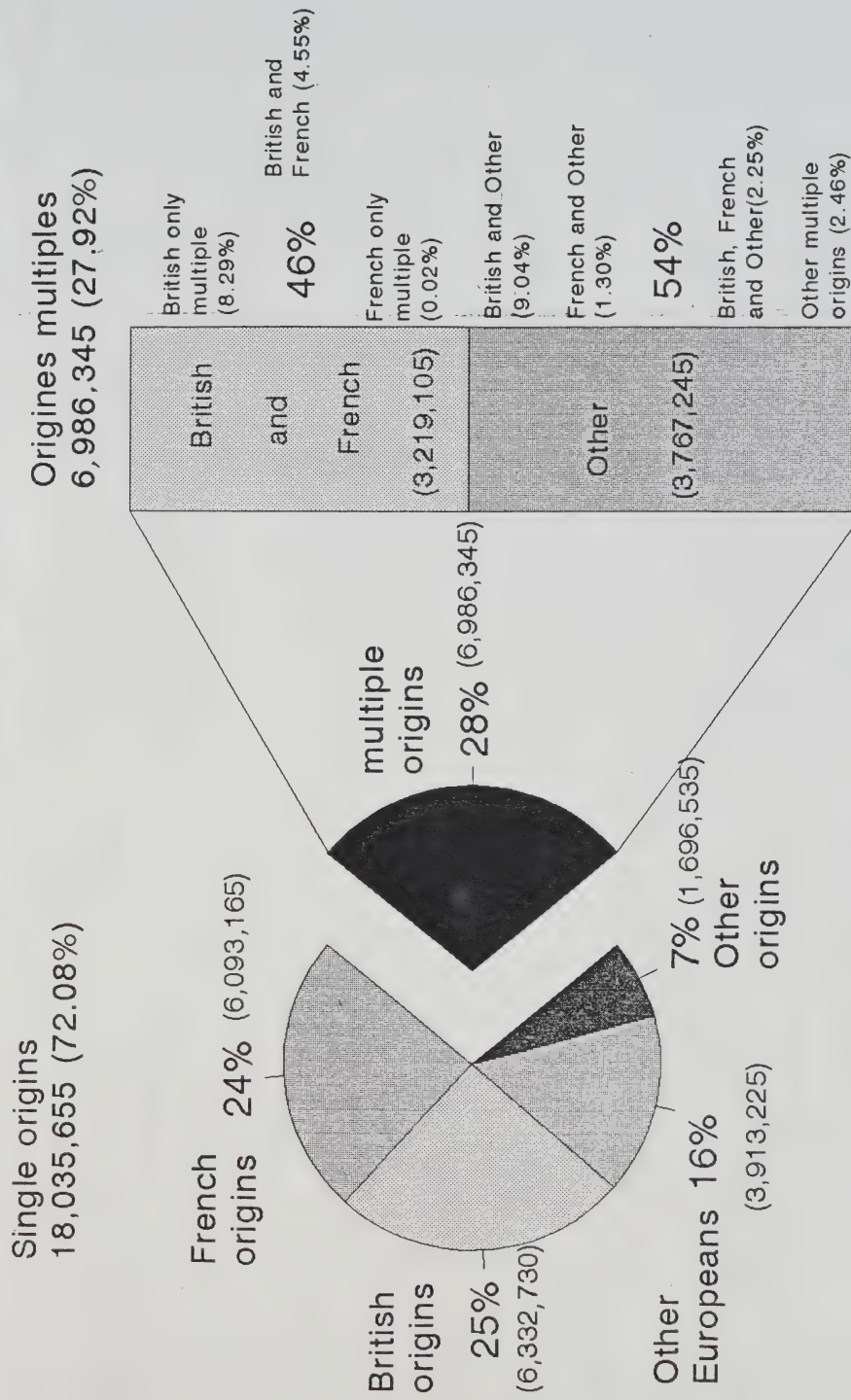
Source: Canadian Social Trends, Spring 1991

Figure 2. Immigrant Arrivals, by Largest Census Metropolitan Areas, 1980-1989



Source: Canadian Social Trends, Spring 1991

Figure 3. Ethnic Origins, Canada, 1986



Source: Census of Canada, 1986

Figure 4. Funding by Program: Grants and Contributions

Thousands of dollars	Estimates 1992-93	Forecast 1991-92	Actual 1990-91	Actual 1989-90	Actual 1988-89
<u>Multiculturalism</u>					
Race Relations & Cross-Cultural Understanding	7,315	7,315	6,739	6,421	3,068
Heritage Languages & Cultures	6,211	6,211	6,078	9,417	8,256
Community Support & Participation	13,547	13,788	14,036	10,531	10,781
<u>Citizenship</u>					
Literacy	21,300	21,300	21,695	20,414	10,208
Voluntary Action	805	805	1,013	1,393	913
Human Rights	533	533	682	836	1,272
Court Challenges	1,000	3,000	2,155	1,948	1,644
Total	50,731	52,972	52,398	50,960	36,141

Source: Multiculturalism and Citizenship Canada, 1992-93 Estimates

